M1706
Saturday, Nov. 1, 1969
Barn Lunch/Coffee

[redacted]

Lunch

Mr. Nyland: So, this will be our first lunch under the light of the Enneagram. The Enneagram focuses the light on the table. It's not as widespread as the big opening originally; it is now centered. Of course as a symbol for the Enneagram, it means whatever you at the present time understand. And your understanding depends on the state of your Being, the level of where the three centers in you can actually connect well enough to bring about a unity. It may be, that that unity is not as yet perfect enough, and I think throughout the ages it will take time. But at the same time, that what is now Enneagram for you is like the circle in which two things take place. One, of course, is the Law of Seven, and the other is the Law of Three. Both are in that symbol. Both should be in you. The Law Seven is your outer life. The Law of Three is your inner life. They have to be connected. They are connected at the circle, at the circumference. The joining of that as a circle means the concentration of the attention of yourself within your life, partly on that what is outer and partly on the inner life. You have to remember that both always go together. You also have to remember that the Enneagram represents a dynamic force indicated by 1-4-2-8-5-7 and going around the circle from the starting point 9, to 3 to 6 and back to 9 again. And as a circle, if the direction is correct, it has become a spiral leading towards Infinity.

We are still in the first cycle. We are still trying to find out what is really meant by the different segments, the different centers. And when one says the first segment, between 9 and 3, it may be the physical body. Between 3 and 6 is emotional, but as you know, there

is no direct connection there between - as the 1-4 -2 -8-5 -7, there is no direct connection between the points 4 and 5, and it has to be done in a roundabout way so that the connection is made up on top, towards 9; it means simplicity. The third segment is intellect, of which there is very, very little, than only a few touches that are necessary for the completion of the Law of Seven. But as far as the line from 6 to 9 is concerned, that will take quite some time.

The totality of the Enneagram is like life in which, on the right side, if you divide it in half, is your actuality. On the left side is your potentiality. The line that divides it goes through the center at the bottom and leaves the point 4 on the right side and 5 on the left side. Since there is no connection between the two in a phenomenal world, one has to have access to that what is noumena, and it is represented by the part of the triangle that goes from 3 to 6. And that is the bridge that we talk about. It is the 'Fa' bridge of going over from an ordinary unconscious state into attempts to become Conscious.

When it shines on you, now, something that comes from God comes through the Enneagram, comes to us. You can pray, you can know that there must be something of that kind that should be here if that what we are trying to do is worthwhile. I'm grateful it is up there. I'm grateful that it went up on the day when Gurdjieff died. So that that Memorial Day can actually bring life to the Barn, and through the Barn to us. And that maybe there is really a possibility that we don't forget.

It is still a possibility; it's not as yet an assurance. It is not as yet something we can count on. It still remains in the realm of Work and it must remain as long as we are what we are, with such firm attention and intentionally wishing for something to make that what is now potential, actual; so that the circle can be completed. And it will only be completed by means of the finishing of the triangle from 6 to 9. That what takes place, when 1-to-4-to-2, is an actuality of the physical center with a little bit of a feeling mixed with it—very

little direction that even comes from one's intellect, than only that what is represented by the going around the circumference as a dynamic force. The going around means, that is life. The symbol means that is form, and it gives the rule and the law.

What counts for a man is his life, and when he starts from 9 going down to 3 and trying to over bridge in an ordinary phenomenal way as the 1-4-2, he has to go back to 2, to come back to simplicity of his physical existence. So that then, at 2, that can become the object for further observation from a standpoint of 8, which then, in looking at that what is the actuality of oneself, is reminded of the necessity for further growth and then dynamically wishes, and returns then, in the 1-4-2-8-5, reaching point 5, which is a higher emotional state—and the other half of that which is potential then becomes actual. It is the relation, then, indicated as a relation to higher forces. That is point 5. It approaches point 6, which belongs to God. When I go back to 7, it is to reaffirm in my intellect, in some form of Participating in that what has been Observed, that then the life force starts on its new cycle, returning to 1, again in a certain rotation and dynamically expressing the crossings between the 1,4,2,8,5,7 and the triangle of 9,3 and 6. And at each point, when it crosses, it receives, from that what is the noumenal world, information and strength and energy.

This is the picture that a man should keep in mind, that in his ordinary life, every once in a while he has to be fed by that what is his inner life. And he goes over from the Law of Seven into Three, and back again. And a constancy of that kind of attempt has to be continuous. That is, the continuity is not a contact, but it is that at any one time there ought to be contact, that it is possible. Man in the Law of Seven is only a horse. Very much like a wild horse. Not tamed enough. And still, it is phenomenal world and it represents life, and sometimes it's very beautiful. But what it needs is continuity and endurance; and that is represented by oxen. Oxen, if one knows something about animals,

they pull; steady. A horse, when it pulls, jerks. And the steadiness of the oxen, being neutral, are the neutralizer between that what is phenomena and noumena.

And this is what is indicated by the dynamic force when one travels around the circumference and hoping, gradually, to make a spiral out of it, that that what takes place in that circling around the center of the Enneagram where God lives, that one hopes that in the spiral constantly the radius will be reduced until finally, you might say—at the top of a possible, we call it, a 'cone' then, pointing towards Infinity and finding God—that gradually circling around and climbing up, that the summit will be reached. At the summit our life disappears; it is then going off into space.

All during the period of that kind of a growth, that what is one's life becomes less and less attached to the Law of Seven. It gradually becomes dependent on the triangle. And the triangle forms, in its own form, a tetrahedron, where the top is identical to the top of the cone. When man comes from the circumference like a circle, he has to lose this still, because it is too much equal.

A man, when he grows and becomes harmonious, becomes developed in different directions, in which the three centers still have their place, but only being combined; that the level of a Being, represented by the fusion of such centers, depends entirely on that what is required for a man to do. And that the state of fusion and the level of his Being is constantly made up of a variety of different combinations of that what is then possible for a man, as centers, and as they are being developed, that only at the last point of his life on Earth, or wherever he may be, and that he feels that the bondage then is loosened up sufficiently to be united with his Endlessness, that then that what he leaves behind will be the component parts fused together into one level of Being represented by a point of Eternity.

All of that is in the Enneagram. When you sit quietly in front, or when you sit quietly

in this building and you look and you let the light penetrate into you and you become quiet—I said, last night, in the 'silence' of the Barn—you can now hear the voice of the Enneagram. I hope that it will help us a great deal. We drink to Gurdjieff.

...But it is a man, when he lives on Earth and when his head is in the clouds—but perhaps not clouds, maybe in the clarity of blue, when his feet are on the ground, when his heart is half-way—man is all the time reminded that he has to walk in order to keep his life going and that 'I' will only really exist when there is a continuation of that life as a form so that that what becomes behavior is simply a means to remind 'I' to Observe life within the form.

So, when we talk about these kind of things like symbols and then for a little while we have our head way up in the sky and we hope sometimes that that space will be endless, we come down also, so that the Law of Seven can be attended to. So that we do not forget projects, that we do not forget the aims of our ordinary lives, that we do not forget that what we have to work with and that it is necessary to develop more and more in obtaining a Conscience. That one, in accepting responsibilities for certain tasks, one fulfills for oneself that kind of an aim, preparing, as it were, how to take care of yourself in reality. Then maybe, by the grace of the Lord, you have grown more and more into a harmonious man.

Therefore we must talk about what has to be done, and instead of assigning tasks, I would like you to understand—particularly after what I said last night—that it is up to the development of your Conscience; that it is really that what I wish. That you start to realize what is really involved, what you have to do in your emotional posture. That you have to become convinced that that what is needed psychologically is a rearrangement of certain ways by which your ordinary thoughts always have taken place in an unconscious state. But that something else has to be added, and that what is added will tell you what you in your Conscious state ought to do, and that what you in your Conscientious state ought to

feel.

So, when I say I would like to leave it to volunteers to take on little responsibilities. Not very much out of their way. But it has to be attended to continuously, reliably, every time when needed. It is as if a person becomes for himself a doctor, ready to be at any call, any time during twenty-four hours, if necessary to get out of bed and attend to the sick. It is the continuation of a picture of what really belongs to the Omnipresence of God, because Omnipresence means that at any time when I have to make contact, that I know that contact is there. Never broken wires, never an intercommunication which doesn't function. Always reliability when you turn on the switch, that there is light and that, if you wish, there's a thermostat to get heat so that the furnace will run.

It is practical questions like that that come up at the Barn. We are preparing for winter; we must make sure that things are really fastened well enough so that the wind won't blow things away. We must make sure that there is sufficient oil in the tanks at any time, or gas at any time. And it has to be inspected. It has to be seen to. It has to be really attentively considered, with care, with the wish to want to do it right, to feel that you have that responsibility for the community as we are now, as a whole. To help maintain the level of the Being of life at the Barn. You become part in your responsibility which you then take; you become part of all of us.

Maybe some people will want to change over, so that not to have the burden of such responsibility too long. I would like to know what you all can feel. That's why I have asked Robert and John. Will you please tell them, what can they do? I say "oil," I say "gas," I say "the light at the Barn," I say "the lights off in the Barn," I say "the water supply," I say "the electricity"—of all the different things that have to be attended to: leaks when it rains; ditches that should have been filled up and still require more attention; to look around, to see what is there that has to be done if, you might say, if it were 'your'

house and you want to board it up to make sure that everything of the heat of your own personality can stay there to be used and converted into furnishing the warmth for your individuality.

As if you consider it as a process of growth where you, as a doctor, will be ready at any time in the image of God, being called upon when necessary, and to foresee in the future what might happen, to make plans and adhere to them and not to be wishy washy and not to wait to the last moment, but really to go around and to see what can be done now, so that later on you don't have to. A good farmer goes around in the fall when everything has been attended to and the land is more or less cleared, and before the snow sets he wants to make sure that all the fences are attended to, so that when the cattle is out it will not cross the line and will stay home instead of being lead astray by all kind of temptations.

That is what I mean by caring. The same way as we care for your body, now you must care for the larger body of a group of people of which you are a part, like a little bit of a section of the totality of a body. It doesn't matter what you are. Maybe a big toe, maybe just a nose, maybe a little ear, maybe something that you see. Who knows what this body is composed of? What are the parts that really belong together, and where is even the kind of a brain that will allow all the different parts to function more or less harmoniously; efficiently, without feeling that someone is stepping on your toes?

This is what I really mean when we talk about a school atmosphere. That gradually much more of that kind of solidarity becomes apparent and that you don't wait too much to have someone tell you. But that you in your thoughts consider what is needed and perhaps then, by going through the proper channels—of course it is necessary, because some person has to be more or less linking up all the threads so that there is nothing lost and that it can be tied together again if, for some reason or other, it happens to break—so

that then you feel that the different things can be attended to and to some extent you can consider the Barn part of your home. It is your home of your inner life. From here you can go in different directions of activity. To this you can come back when you need it, summer or winter, rain or shine; it doesn't matter when. Any time during the day, night, this could be, for you, a haven. You must rely on it. It must be so indelibly engraved in you, as a Barn as a symbol as an Enneagram, that then at any one time you want to recall it—when you feel that you know you are losing ground, when you know God-damned well that you are obnoxious and that you are stupid and you want to pray for help, that then maybe the image of this kind of a thing, which is nothing else but a little bit of a symbol that ordinary beings have now put up somewhere on the wall, high enough to look at and open enough to receive from God that what is the light of ray on the table when they eat the food that has been prepared, also I say now, "by Gurdjieff."

I think that Robert and John will have to get together to look at all the activities around the Barn, Guest House, the different houses which might need help, whatever it may be. Also regarding that what is necessary for the activities of which we are engaged outside of the immediate vicinity, in Warwick or wherever we have something of that kind. I wish they would talk together, I wish that you, if you have any ideas, that you then communicate with them so that there is help.

You see what I meant last night is simply to remind you, that I think some of you have forgotten and that you ought to be reminded because that, I think, is my task. It does not mean that you can change immediately. It does not mean that now you think a little better. It does not mean at all that I asked for more money. I've no interest in that. It stands by itself. You know the way I work. When I'm empty I will be filled; when I'm filled I will empty myself. And it is not that, that now there is going to be, there is going to be a different thought and an attitude on your part as if you want to make good on what you

have not done. It is not that at all. You have done certain things. You have to accept what you have done. You must not think that you can undo that, but you can profit by knowing what you have done, so that maybe in the future you will be reminded a little bit more strongly about perhaps what then is more becoming. What I talked about last night was quite unbecoming to some of you, and simply because you didn't realize what was involved or you didn't even wish to think; and maybe that's your mistake. But then when the mistake is there, and you might say even that it is pointed out, it is then a question to change your attitude. Not the mistake. The mistake has been made. But maybe you can avoid making similar mistakes in the future.

That's all I meant. And you profit, if you can; you profit by that. But of course you must also know that such things are not really, not necessary to be talked about any more. I would say, "Once and for all, it's enough." I look forward to the time that I really don't have to bother too much about such little details. They don't amount to very much any more in my life, than only to set them straight, and then I hope they will go, and with guidance and perhaps indicating the road, so that I could become like an airplane flying above you and then perhaps by some force or other unknown to you, it could give you a direction when you're traveling on the road and you might get a little bit dismayed by too much traffic or perhaps even a rain storm or snow.

I hope you will have a good afternoon together. I hope that you can Work. I hope that you will remember all the variety of little things which we talk about, that they become more and more clear and that you can, as it were, pull them out like a book from a library, that at times you actually can read certain words that you then remember, that within yourself there is not only a medicine cabinet, but also an encyclopedia of what you might say, 'Conscious' and 'Conscientious' behavior.

Have a good afternoon.

Coffee

Mr. Nyland: I said this afternoon that it would be very nice if we just could talk about Work and about, at the present time, nothing else. And, of course, it's understood that it has to be Work as a result of attempts of Work, and if that would require clarity then it's a legitimate subject to talk about. Who has questions?

Judith Raiguel: Mr. Nyland?

Mr. Nyland: Yah.

Judith Raiguel: Last week, uh, I was at my job, sitting at my desk, and there was not a specific attempt involved, uh - but what happened as an experience, was much clearer than anything for a long time. I had, during the day, a wish to be open to whatever a little 'I' could be, without defining that. I turned back to my typewriter -uh- the thought occurred to me at that time, that I also thought this is not the place. At the same time something was so clearly there that I couldn't even call it by a word, 'little 'I',' or say it was a light or anything. It was just what happened, and I continued to be identified with myself, as if I recognized something happening, but went right on being whatever I was. And the reaction came in immediately, that - not a criticism of my behavior, but that there was not enough life to presume to ask an 'I', whatever the quality or the nature of that which was there was not enough life to ask Him to be in the presence, in my presence at that time.

Mr. Nyland: So, then, nothing happened. If I understand it, you had a thought. You had a thought that perhaps it would have been possible for an 'I' to be there, if you were in a different state.

Judith: No, it was not leading up to it, if I were in a different state, merely that I thought the condition was confusing, where I was. And it didn't occur to me to sit and try even to come to myself, and yet there was a clarity of an observation of my - just of my existence,

as I was, sitting.

Mr. Nyland: But where do you think that particular clarity then was registered?

Judith: It was registered somewhere that it isn't normally as a thought.

Mr. Nyland: Because, you see, you have to be very careful that, that such things are not taking place in the ordinary mind, and that the thought, being closely associated with the idea of Work, is also taken over by the ordinary mind; becomes then a substitute. I think it is not a question of asking an 'I' to judge, to judge you—that the 'I' would be there if you are in a good state and would not be there when you are not in a good state. The accent of the wish is always on oneself, in the beginning, when you are in an unconscious state. And the wish to create something that you could call 'I' depends on the state in which you are, having that wish. If the wish is deep enough, there can be an 'I' at least for a moment—very temporary, but nevertheless existing—so that then there is an impression, in 'I', on the part of 'I', that you exist.

If one thinks a great deal about Work, if one at times makes attempts, and serious attempts about oneself, what takes place in the ordinary mind is a realization that something is taking place, also in the mind. And although the ordinary mind cannot understand very well why there would be a section in the brain which could become Objective, it nevertheless will realize that something is taking place, somewhere. Now, that fact that I associate in my mind, my ordinary mind, many times with the wish that I could work, but even sometimes I say, "I'm not in a good state so I cannot Work."

There is already an impression of some kind, because otherwise you wouldn't have that thought. If one is completely asleep, there is no thought of that kind at all, no consideration of the possibility of Work, and not even the question of having a wish for creating it. So, there is a difference there between that kind of a state and a state of unconsciousness when there are no considerations of that kind at all.

Then it is possible that for one moment, also because of this same kind of a thought where one thinks that one cannot Work, there is a realization somewhere that you are saying this and that you regret even the fact that there is not enough of a wish. And for one moment there is then a recognition of yourself being what you are. The intensity of that kind of realization is rather small. But nevertheless, it is something that actually exists in a very small manner, and is recognized by something of you, even if you cannot pin-point it as the existence of 'I'.

You see, this process that gradually takes place when one creates 'I', or it is as if then there is a presence of something else with oneself, starts already from the very beginning to affect the conditions surrounding it. And that in the beginning the difficulty is usually based on the fact that that what is there, or created, is completely different from the surrounding. It produces in the surrounding a little fear, because they don't want to have something next to it when they are not sure how that something is going to function. And in the beginning all attempts for the creation of 'I' is creating, in the ordinary mind, almost a fear, that something is going to happen which might interfere with their unconscious behavior of the rest of the mind.

It takes a little while before the ordinary mind will grant the possibility of something existing even if the ordinary mind doesn't know what it is. And then the animosity changes gradually into curiosity. Not as yet approval, because approval will have to be based on certain facts which become then real to an ordinary mind, that that what takes place is of benefit to the mind as a whole.

I say it takes a long time before that starts. But, the gradations—that is, the gradual changing over of the ordinary mind from an unconscious state to a Conscious one—is exactly the influence of that what exists as an Objective Faculty starting to assert itself and in continuing at times to try to work and to be there, the ordinary mind already starts to

change. And it is this transitory period, when one is not sure that the mind exists, complete unconscious, and one is not sure that there is something there that is Conscious, but nevertheless the activity which has taken place and which has left a memory in the ordinary mind, also then is beginning to become looser from the state in which the mind first was, which was deep asleep. And the experience which one then has, is not the result of an attempt but is the result of attempts that have gone on before.

If they do happen, and they can happen even more frequently the more one happens to think about Work and the more attempts one tries to make, it is very much like tilling the soil of the ordinary mind, in which the seeds from 'I' can be planted. And one simply takes it and leaves it then to the possibility of further growth, hoping that what has happened will continue in the same way. The way to treat it is exactly the same as preparing the soil for the growing of any kind of a seed. One becomes open to the possibility and accepts the fact, you might say, that the seed has been planted and that there is the possibility of development

In oneself, one can cherish such moments as taking place and as being on the road in the right direction. You cannot do much more about it then, than only hoping, the same way as when a seed is planted, that you can look at it every time, to see if anything is coming up. It takes time before it will come up, in reality that you will say, "There is the 'I' I've always wished for." But when it starts to get loose, the ordinary mind becomes much more porous and much more perceptive and the changing over from a person who is completely asleep goes through a period of half-way Waking Up, or a little bit of an indication of something that is a possibility and gradually becomes much more firm.

I've compared it, of course, with dawn. When the Sun is going to come up, it is still below the horizon, there is already an indication of a little bit of light. And one keeps on in one's ordinary mind, and particularly in your ordinary feelings, to hope that something will

continue and that it will further develop. That's the only use you will have from it; not much more because it is quite, I would use the word 'superficial'. But nevertheless it is an impression in the right direction.

It is sometimes very difficult to distinguish, in one's own state, if that what one experiences is right. It is necessary when a person has this kind of a delicate experience and he is really interested to see what the value is, his interest in then trying to describe it will destroy it. But if a person at such a time can take this as an experience and then thanks God for having the experience, his heart becomes open and his mind will not be allowed to have too much desire for formulation. One notices it and says, "wonderful," and no more. And then one hopes.

Yea.

Arch Busby: When I attempt to realize that I am here and not in a special way, ah, a special thing to do, but say, when I am watching something of that nature and anything does happen at that time, uh, I realize nothing, so to speak. I, I'm not able to, uh, to get anything more out of the experience. I come to a point where I am completely terrified, because I don't have any idea of...

Mr. Nyland: Now you are in the same position as I am, when you have to - now you know that you have to stop. So, you have to keep your thought while John turns the thing over. The light applies to you as well as to me; the little light, the pencil flashlight.

Arch: Oh. I see.

Mr. Nyland: But now we're set and you can continue.

Arch Busby: Ah, things start to become more clear, or apparently more clear, ah, and then I, uh—whatever it is at that time that is having this experience—uh, has an understanding that it has no control over the fact that it is. It just has no control whatsoever, and, uh...

Mr. Nyland: I'm afraid you are philosophizing much too much.

Arch: Well, the...

Mr. Nyland: Work is much simpler.

Arch: The fact of the matter is, I become terrified at this time and can't do anything about it.

Side 2 Mr. Nyland: That is too much philosophy. When one wants to Work, there is nothing terrifying. The fact that I want to create something that could function in the sense of 'I' has no terror. Because I'm not breaking down anything of myself. I just continue the same way as I always have been. I try to create something that also could exist at the same time while I—as I am as a personality—remain unconscious. That what is Observing you is not terrifying you either, because what is required by 'I' is only to continue to make statements, about the fact that you exist.

And this is the simplicity of Work, and particularly in the beginning, and you must not have any philosophy that you have fear. If that appears, your ordinary mind is functioning overtime. The solution is, simply stop it. Go back to where you were, or what you were doing, and do it. Just ordinary life again taking over, and you intentionally not Working. So that you come to a realization with your ordinary mind that you also exist and are doing certain things, and walk up and down or whatever you were doing; it doesn't make any difference. As an unconscious state, it is simply behavior patterns of your personality. When you have regained, as it were, your equilibrium in an ordinary sense, the thought of Work will come again, and again you try then to create something parallel to your ordinary unconscious existence. And that what is parallel, you hope that it might function Objectively towards you.

That is all. And whenever fear again sets in, stop it. Don't do anything. Just come back. If it is when you are drinking water, you drink water. If you can walk, you walk. You do just as any other unconscious human being.

The difficulty is always that afterwards, when you start to think and then you consider certain things and then your ordinary mind becomes most likely a little critical, or at least certain things then appear to you in memory which you then start to philosophize about. You may have a little fear about certain things, but you have that in ordinary life, just the same. When that happens, again you say, "Let me do something else because I don't like my unconscious state of fear and I would like to do something that does not create fear in me." This is one thing that can happen afterwards.

Another thing can happen afterwards, is that as a result of an Observation process there are certain impressions which have been received by 'I' which 'I' has given them, to your memory, and that then in your ordinary mind and going in your memory, there are certain facts which can be much more conclusive since they are received in an Objective sense so that you can not argue any more about it, that then at such a time you may recall—and it is a process of unconscious, mental functioning—you may recall certain statements that 'I' in Observation had, or received, and about which you then know the truth about yourself. And then, in considering them, you may not like them. Or, that what has taken place as 'I' recording what you are in an unconscious state, when it continues as this 'I' recording, the 'I' then has a faculty to joining different points together. And then out of that possibility of making a thread out of your life, parallel to your ordinary existence, that then the 'I' also has a capacity, in combining such points, to have an opinion about you. When this opinion is there and then that is recalled by means of your memory, you may not like that opinion as 'I' has given it, and since it is an absolute fact, you may wish to refuse it. Then you are a little bit in doubt, because you have to admit that that what 'I' tells you is truth, and what your ordinary mind tells you would, by means of associations or some form of reconciliation, appear to be much better than the absolute value.

But, you see, I only explain this as something that only can take place after one has been in this Work for quite some time, and after one has dared to continue with observation processes about the behavior of oneself, when one in ordinary life already has a certain judgement about them, of liking or disliking. And that even if the attempt is pure and that what is the recording of 'I' is associated in 'I' with Impartiality, only then can a certain value be placed about such facts. But I would not worry about that at all; it will be quite some time before absolute facts appear in the form of a thread or a string or a chain, or a continuation of Conscious states. You understand what I mean?

Arch: No, I don't understand what you mean.

Mr Nyland: That is, that is too bad. Then you Work a little bit more.

_____: Mr. Nyland?

Mr. Nyland: Yea?

_____: I had an experience the other day during which I felt that I had more understanding of what is meant to accept myself. And it wasn't entirely clear, but it seems that acceptance to me was then something that, uh, that wasn't really captured by that word.

Mr Nyland: Was it acceptance or not?

_____ : I feel that it was not a complete acceptance of things, because I don't... But my question is, I guess, is I would like to know where that begins and where that comes from.

Mr. Nyland: An acceptance is like a realization as a result of a flash of lightening. It is that moment in which one experiences the existence of oneself without describing it, that the fact that I know somewhere that I exist and I accept it. I have absolutely no desire to have either a like or a dislike for it, or that I even want to describe it, or that it is something that I could recognize as a part of myself. Whenever there is anything that is like a description

or that I say and I recognize a part of myself as my hand or my leg, I'm in an unconscious state. Because the 'I' does not know what a hand or a leg is. It only knows, in the beginning, a fact that you are alive. And what 'I' registers is the aliveness in you, not the form. And the fully acceptance, of that what I am, is that the form does not exist and there is a knowledge of life existing.

So, this is the judgement that you can have afterwards in seeing if there actually was an acceptance or not. Do I recognize life? And life free from a form? And as soon as the impression created in 'I', and received by 'I', still allows for a little description of some kind, or an association with the form of behavior in some way or other, it is not pure enough to be considered acceptance in the sense of Work.

You can be your own judge about that. And if you feel that that acceptance is not complete, the only way to go about it is to try to find states in which you are, and in which your body behaves in a certain way without the 'I' actually wanting to describe anything about yourself. Most likely, for that kind of experience you have to find movements or behavior forms of yourself which will not necessarily have a judgement connected with it. When it is something that is very simple, and you reduce your activity to as low a level and still remaining active, it is much easier to separate life from that what is form. But as long as the form becomes a little complicated, or the form itself already has associations in one's memory, it becomes extremely difficult to recognize life only.

Time and time again you must try. At different times of the day, in different kind of conditions, in different states in which you are, and sometimes stopping what you are doing and sometimes the recognition of your body existing—but not then, at that moment, moving; nevertheless breathing—that life exists in you, that then 'I' can become present to you and recognize the life force. Is that clear?

_____: Yes it is.

Mr. Nyland: Good.

When I said a little while ago that it was too bad he didn't understand, it shows so clearly that he has no capacity for understanding, and that his ordinary mind is just functioning and talking. When you don't understand something, always ascribe it to the fact that your ordinary mind, even, is limited, and that the desire to want to understand certain things regarding Work is not to be done by your ordinary mind. It only can be done by something that is different from your ordinary unconscious state, or anything that has to do with your personality. Because nothing of your personality, whatever it may be—unconsciously functioning in whichever direction and coming from whatever center it may be—is utterly incapable of understanding, and let alone by itself knowing the existence of Objectivity.

There is absolutely no chance, for anyone thinking or feeling and continuing with that, to have the presence of God with him, that he experiences that presence in the proper way. He can keep on thinking about the possibility of some presence, and he can think and feel as much as he likes; it will not produce the actual experience of something existing next to you or within you, separated from you but, you might say, 'linked' with you in some way.

The linkage we call–that is, the bond between 'I' and 'It'—is the Benevolent attitude on the part of 'I'. And you have to understand, then, that it will not take place unless the 'I' already is a little bit more full grown. Because before that, it is just the creation of something of a different kind of a world which you would allow and you hope could be present to your present world. And the characteristic of that new world is freedom, which you haven't got at all in ordinary life. And the reason for wanting to create it, is that there has to be some means by which you hope that if ultimately the aim is to go towards God, that something could be brought down to you in such a simple form, that with your

ordinary mind you could actually conceive it even if, for a long time, you might have to live under the illusion that it exists in an 'as if' condition.

But ascribing of certain properties to that what is Objective must involve that at the time when you try to ascribe it, you are not ascribing anything that belongs to your unconscious state. So, it is impossible to describe 'I'. It's only possible to conceive of the presence of 'I'. And when I say that what 'I' has to do towards me is the acceptance of myself as *I* am, it's exactly the same requirement which applies to 'I'. Because 'I' and 'It' are in a relationship. And that what 'I' has to do, is to accept *me* as I am without any description, it also means that when I want to create 'I', I have to make it present to me in a such a way that also 'I' will not describe me, and that I myself—in my personality—I'm not going to try to describe the 'I'.

At most, what I can conceive of is the existence of life. And I try with my regular mind to divest that concept of life from that what is also form, and that the reality of that what I then discover is that 'I' is really inner life of me. And that that what prevents me from seeing it that way, is that my inner life is bound up with my feelings, at least to some extent, and that my feelings are bound up to my material form of my physical center. And that the requirement, in order to become free, is exactly to cut the connection between that what is my physical center and what I use for the expression of a feeling.

In order to accomplish that, I have to give my feeling a different quality, which I can do in an unconscious state. I can make my feeling include, in its feeling, that what is not me but is an emotional state regarding the existence of a totality of life. This I can do unconsciously, and when I make that attempt, that what then I can conceive as having this as life I can then imagine it to be present to me. And I transfer, then, that what is my love for life as a whole to the little 'I', or that what is present in the form of Benevolence. So that instead of me as I am, and feeling, this time deepening the feeling to an emotional

state and trying to include God as the ultimate—or my love of mankind, or love for plants and animals as forms of life—takes now the form of giving 'I' that attribute with which I, even in an unconscious state, am familiar. And I call that 'Benevolence of 'I', present to me', or 'Benevolence of God, present to me.' And then the way this Observation process changes is that, in addition to cold facts of my existence, there is added the condition of heat or warmth regarding myself—as a result of that wish to help me.

Ultimately one must see that the results of the creation of 'I' is by means of understanding a relationship towards God first. And that then, in that kind of a relationship that is then established—which is, you can call it 'religious,' but it is definitely an unselfish one and it has to do with the consideration of the totality of life, which is very difficult for me to conceive—I then try again to bring it back to my ordinary terms and terminology of my unconscious state. And I simply say, "It is as if it is present to me." When I use these words, it means that that what I wish to be present is separated from me. And that when I think about God, I cannot conceive of something that is apart from me—if I actually believe in the existence of Infinity and Omnipresence. So, I'm illogical in my thoughts of allowing even a concept of presence, or allowing even a concept of 'I'. Even if I say, "It has to be alive," I bring it down to my level and give it that kind of a form which belongs to my level, and the difficulty is that even in the presence of 'I', or in the presence of that what I call 'God' as a higher force, that then I must make the attempt to consider life in 'I', and life in God, as the requirement for the acceptance, for myself, of an Objective state outside of me. And that the only way I can do it is to assign to them, to give them, an attribute of Benevolence towards me.

In that way, the 'I' becomes bound to me. The 'I' then is the same as that what I, in my ordinary unconscious state, considers to be the possibility of the existence of God. And then, you might say, on the basis of such exchanges—one in a form conceived by me, and

the other in a form conceived by nature—there is an exchange, not on the basis of form, but there is an exchange on the basis of an emotional state. And the result is a continued belief in the existence of Benevolence, and a continued changing of myself so that my emotional state becomes separated from the expression of my physical body. This is, in reality, the process of Work, of how it takes place.

And you see the limitations that are involved in it. But the limitations are simply inherent in the fact that I happen to live on Earth and I must use the laws of Earth in order to be able to understand them, if I ever want to become free. The admittance of a form is the first step. That what gives me the concept of life helps me to leave this step and go to the next. There are always two things involved: outer life and inner; always that what is body and mind; always what I believe God and that what is keeping me on Earth which I sometimes identify with the devil. Always the two, which I know could oppose each other. But my requirement in Work is not to let them. I keep God and the devil separate. I keep my inner life and outer life separate, so that something is in between; that they cannot meet, because if they do meet—like it happens of course in ordinary life—they fight. And they kill each other. And who is strongest always wins; and then, where am I? Under the influence of one or the other. And I remain bound.

But when there are two things that can affect me and naturally will have an influence on me one way or another, and perhaps at times even opposing each other, the fact that I remain in-between and can take the influence of one and the influence of the other, the attempt of Work means that that what is energy as given to me from both sides is converted into a wish to remain present to both of them. This is what I can do in an unconscious state. And that that, then, what is Benevolent to me as a higher force recognizes this attempt, and that what is lower than I am—and I call the devil—also recognizes it but knows, then, that I am lost for the devil, whereas the Benevolence assures

me that I have been found.

Always try to see these three as a unity connected only by means of very thin threads, all the time made up of emotional energy. That whenever there is the three-unity for man as he is on Earth, not as he is later—there are different ways of tri-unity further along the scale—but our first step is only an emotional one, with the aid of the recognition of the direction in which we want to go, and of course a little bit of a description of that what I say, "This is 'I' in the form in which I now attribute, still the possibility of life existing without criticizing me, and accepting me as I am." This predominates. And as soon as those words are mentioned and uttered by me and are linked up with an emotional state, in the real wishing, that what is the devil will turn around and say, "I am too late, I cannot do anything any more with that kind of a person because he has turned his face in the right direction, he has allowed me to be what I am now and has brought this human creature to the point where he can know the difference."

This is the tree of knowledge, when one knows, then, that what is left or right actually has to be recognized for whatever is the value, that then the turning point of a person who wishes to go to God is first to take, as an assurance for himself, life which exists, and then even if it exists in different kind of forms, there is a recognition of one form or another.

The form in which the devil appears is heavy and it drags one down, because the attraction is so great towards one's physical body. But the form in which God appears is not directed to the body. It is directed to our emotional, Kesdjanian state. And therefore they cannot be compared, and therefore when the devil recognizes that, the devil says, "He is on the Kesdjanian road; I cannot catch hold of him any more." You can call that, if you wish, an 'act of God.' You can call this, again if you wish, 'grace.' You can call that a desire, on the part of the totality of all life, to destroy all form so that then, in that kind of a concept, that what takes place with God being present to man, He makes man realize that

the form has to be destroyed in time.

But, that that what is still attached to the devil should be paid in full. So that then in man an entirely different attitude appears. He faces constantly the Sun, but he works with his hands. And that what predominates is the hand which is fed by a higher form of life. That's why sometimes the Whirling Dervish has hands and arms outstretched, in which one hand is up, the other hand is down. And in whirling around, that what is him as wishing to become a spiral towards that what is up, he receives, in the whirling, energy which comes from above and disappears into the lower regions through his other hand, satisfying the devil of being recognized for what it is. And opening constantly up to the possibility of a higher force flowing through him, and he, as a dervish, becomes a channel.

If you want for yourself a certain symbolism which you can make, not as a piece of something wood or leather but as yourself, and if at times when you are quiet and by yourself, and you know that no one is looking and that then you have a desire to communicate with that what is above without forgetting that what is below, you stand still and you lift your head up a little—not too much because the Sun is too blinding for one, but a little to indicate it is not Earth—you stretch out both hands sideways, you turn your right hand up ninety degrees, your left hand down ninety degrees, you stand like that for one minute. Don't turn. It is not necessary as yet, and you won't be able to remain Aware. But when you stand, you can be Aware. And more and more you do this, the more sensitive you will become. You can become aware of something flowing through you. The requirement is, of course, relaxing. And that what follows relaxing, is the wish of dedication. And that what takes place in a man as a result of this kind of a current flowing through him as a channel, is no wish to keep it. Not to attach anything to it, but to let it flow because then you, as a form, have in you the possibility of unity with life, as it flows.

Life in us is stagnant. It has reached the point where it cannot go any further,

although originally mankind was also made to be continued, and it has lost that kind of potentiality and the energies have gone into procreation. It is the result of that what we call 'Mother Earth,' but it is also the result of not understanding the proper place where man really belongs and that although early in life he has that understanding, he loses it, because the Earth is unfortunate in the place where it is and the conditions created here, even if one says, "As a result of a Kundabuffer organ being placed in him," it - all it means is, man has been taught to remain asleep. That's all that Kundabuffer means. It is not that something like an organ is actually placed anywhere, than only at the point where there is still the growing possibility and was, for man, to develop through his own Anulios that what could have freed him if he could have created something in the direction of involution which would help *him* to evolve.

And this, now, has to be done by means of a different kind of an insight, because it can no longer be left to Mother Nature. Mother Nature not only - never had that ability for mankind because mankind came off as a shoot, away from Mother Nature. Mother Nature only could understand that, to considering that what was created as Moon, that that has an ability to grow further in the growing point of that Cosmic Ray, ending in Anulios on the other side of the Moon. And about that, since the Moon is in between, Mother Earth cannot do anything any more, and must leave it. But that what takes place with the Moon is the consideration for oneself of one's behavior forms, and it is that that has covered our own Anulios, which was at the bottom of the spine as Kundalini, and where many times Magnetic Center, as the beginning of one's sympathetic nerve system, has started to grow, and goes up the spine. It has to be uncovered again as a source of life, and it then has to understand the covering, which we now call 'behavior forms' and which are our Moon, constantly interfering with the possibility of growth of that what is Magnetic Center.

That's why we call these kind of things in symbolism, like prison, or the introduction

'as if' an organ—but the organ was there and is covered only, and for that reason it cannot function any more. It's difficult to say why this must happen on Earth and one can, of course, in general simply say it happens to be at 'Fa'. But it is not really the truth. It is the condition which gradually is a result of the Law of Attraction, and the attraction which exists between that what belonged to Mother Nature as Earth, is now in existence as the body of a man and it is the attraction of one with the other, Mother Nature not wishing to allow this body its full development—wishes its return to the Earth. And since man has not time enough to develop the other organs sufficiently that they could remain separate and stand on their own, man remains bound by his death. And when that takes place, the chances of the development of that what could have taken place over a longer period of time is not sufficient for a man to fly away from the Earth, because he has not made any wings. Making wings means that his emotional state is free from the expression of his body. And we have no means of doing that now, naturally, any more, because Mother Nature is too busy to keep us asleep.

If you see these pictures for yourself and you consider yourself as you are, the way you must come to the realization of the truth about yourself, that even if in ordinary unconscious states there are recognitions of yourself, particularly when that what is the experience has been repeated time and time again, when that happens, that what takes place for one's emotion is a terrible thing to admit, because one starts to hurry and one has no support from the mind and it is at that time that man becomes panicky and then if he knows Work, it will produce in him the possibility of an equilibrium of being satisfied to some extent and to feel at home. To be peaceful. To be in peace. Content. That what is in the Dutch word 'tevreden' is, 'contentment'; and the 'te' means, in the 'place' where there is peace, because 'vreden' is 'peace'. This is what is contentment for a man in the equilibrium which he then experiences, and because of which he knows that the hope for

him still remains even if that what originally was there has atrophied or even sometimes has not developed, so that there is the possibility of opening up to the fact and taking away the debris of one's behavior and letting that what is emotion stand by itself and then, as I say, give it the ability to form 'wings,' to have no fear for death, and no fear anymore for the requirements of the body. Because the body then will understand that there is something higher and it will submit to any emotional state, because the emotional state is superior and has a direct contact with that what are the higher forms of living.

I hope you have a good evening, and I hope tomorrow that it will be a good day. I hope all of you, that you can Work, that you can be serious, and that Work is clear to you. Good night.